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RELIGIOUS MISCELLANY.

For the Recorder & Telegraph.
A SKETCH OF THE JESUITS, COMPRISING AN ACCOUNT OF THE RISE, PROGRESS AND PRINCIPLES OF THE ORDER.

[Continued.]

From this very imperfect sketch of the nature & principles of Jesuitism, and of the extent and rapidity of its success, it must be evident at once, that such an order of men could not exist without exerting a most powerful influence over the destinies of society. Such an influence the Jesuits have exerted. And unhappily for the world, it has been exerted with most pernicious effect. In estimating this influence we are not left to reason independently of facts. The pages of civil and ecclesiastical history are darkened by the records of their misdirected zeal and party contentions. In the countries of Europe they became rich, powerful and imperious. And although they professed to renounce the world, yet it was in a way perfectly consistent with their engaging in commercial speculation and political intrigues. They were so imprudent in some of the last contests they had with their enemies, as to expose the books, which contained the principles of their order.

These principles were found in almost every instance to be directly contrary to the laws of the kingdom in which they resided and entirely subversive of civil society. They had trading establishments among the nations they undertook to convert, and by this means a tide of wealth was rolling in upon the society to aggrandize its members. In Portugal they obtained supreme direction of the Court. And although the cries of distress from all parts of this commercial empire reached the government, presenting complaints against the Jesuits, yet as they were themselves judges, these complaints were disregarded. And when at length the King could no longer close his eyes to the outrages, which they committed, and was compelled to banish them from the empire, the consequence was that they formed two successive conspiracies against himself and family. They had long before this supplanted Anthony King of Portugal, and transferred his crown to Spain. "And after compelling him to take refuge in one of the Azores, they expelled a revolt against him, and beheaded 80 Frenchmen and hung 500 Friars for defending his right." In France they assassinated Henry IV, and carried their power and insolence to such a degree as to require the interposition of the national parliament—until the institution was universally condemned—the society abolished and its possessions alienated and sold throughout the kingdom.

It would require volumes to contain a detail of the iniquitous proceedings of the Jesuits in France, and to trace out the influence, which the order had upon the destinies of that great nation. Besides beheading several of her sovereigns, and depriving her of more than a million valuable lives, they have inflicted other wounds on the French nation, which the lapse of time will be hardly sufficient to heal. Germany, Austria and Naples all groaned beneath the oppressive influence of the order. And the reign of queen Elizabeth presents us in its history, with a constant series of plots designed or executed by the Jesuits.

They formed five conspiracies against James I, before he had reigned a year; and from the best authenticated documents there remains no doubt of their being the authors of the well known "Gunpowder plot." But I have neither time nor inclination to trace out the dark records of iniquity connected with the movements of this society. If we turn from the political to the moral world, the picture which their movements presents is equally dark, equally appalling. You may form some proper estimate of their characters as religious teachers from the principles upon which they proceeded in converting the Chinese. If we may be allowed, I will not say to credit the most candid of their enemies, but to draw proper inferences from their own writings, there will be little danger of our coloring too highly their moral delinquency. Historians have recorded extracts from the writings of Jesuits themselves, which place it beyond a doubt that they inculcated the most dangerous and licentious maxims in regard to morality and religion. And so long as the taste and learning of the pious Pascal shall be admired, so long will the lax morality of the Jesuits remain a monument of their infamy.

They were expelled from England in 1604—from Venice 1606—from Portugal in 1759—from France in 1764—from Spain and Sicily in 1767. And in 1773 the order was universally abolished and suppressed by Pope Clement 14th. Paul 3d, Emperor of Russia petitioned in 1801 for the revival of the order in that kingdom; and in 1804 upon a similar petition from king Ferdinand the order was revived in Sicily. On the 7th August, 1814 a universal restoration of the Jesuits took place by a bull of Pope Pius 7. By an infallible decree the late Pope abrogated another infallible decree of Clement 14th who abolished the order; and denounces "the indignation of Almighty God and of the holy Apostles" upon all who shall have the audacious temerity to infringe or oppose any part of his ordinance.

There is little danger, however, that Jesuitism will ever be restored to its former power, or regain in any considerable degree the influence it has lost. The wounds they have already inflicted on society, the untimely exposure of the principles, which regulated their conduct, and above all, that elevation of the public mind, from which the relations of civil society have become better understood, and the influence of popular superstition diminished, must all operate as a check upon the movements of this ambitious body of men. Nor does the influence of Jesuitism form one distinctive feature in the political aspect of the present times. The truth is, that in those countries where its power was exerted with most pernicious effect, the march of the human mind has gone beyond its efforts. And the great questions, which now divide the nations of the earth, are of too elevated a character, and involve interests too important by far, to excite the attention and secure the influence of an intriguing Jesuit.

The free institutions of our own country, however, form an exception to these remarks. With a constitution that does not meddle with religious opinions, we are prepared to sanction and encourage any religious body. And it is a fact worthy of much consideration by those who are called to preside over our religious and political interests, that the Jesuits are taking deep root in the United States. It is indeed somewhat singular that Jesuitism, when driven out from the na-

tions of the old world, should seek for itself an asylum in our infant republic. Such however, was the fact. And from the period of the revolution, down to the present hour, there has been in our country a real though in some periods imperceptible progress of this singular order. The Papal decree, which revived the society in Russia, was in 1806 extended to the United States in North America. And in 1807 a novitiate was opened at Georgetown, (D. C.) In 1814 the congregation was considered sufficiently large to be organized by a bull of the Pope. And the society connected with the college now consists of twenty six fathers—ten scholastics in Theology—seventeen scholastics in Philosophy, Rhetoric, and Belles Lettres—fourteen scholastics in the Novitiate—twenty-four lay brothers out and 4 lay brothers in the Novitiate.

The college with which this is connected and which is under the entire control of the Jesuits, has by an act of incorporation from the Congress of the U. S. been made a University and empowered to confer degrees in all the faculties. This college is capable of containing 200 under graduates. It already possesses a choice and well selected library and an extensive apparatus for the department of Natural Philosophy and Chemistry. It numbers among its teachers professors in the Latin, Greek, French and English languages—in the Mathematics, Natural and Moral Philosophy, in Rhetoric and Belles Lettres. It is not to be supposed however that the Jesuitism of the United States possesses all the repulsive features exhibited in this dissertation. And so long as the Holy Spirit shall continue to encircle the American churches with the radiance of his reviving grace, we need not fear that they will yield up the distinguishing doctrines of the Gospel, or depart from that high standard of morality which these doctrines enjoin. S. E. A.

INTERESTING CIRCULAR.

The following letter was written by the late Missionary at Bombay, the Rev. G. Hall, and intended for publication in this country. In about seven weeks after he had written this solemn appeal to the churches of his native land, he was suddenly called away. We think we are not inclined to superstitious; but we must regard this coincidence as providential, giving to this letter the awful influence of a voice from the tomb; or, rather, a voice from God. Let not the length of the article prevent a careful perusal; let it intended influence on our future conduct.

MY DEAR CHRISTIAN FRIEND,—Your love to your Redeemer, your compassion for a lost world, and your bowels of mercy for your dying, perishing fellow men, often move you to call out, "Watchman, what of the night?" A dark, a long, a gloomy, a woful night has settled upon our guilty race. It involves all. Its issues are too expanded, too tremendous to be comprehended by finite intellect. But glory be to God in the highest and forever, that the darkness of man's fall was rapidly succeeded by the light of his recovery. From the hour the first beams of that light revealed to man the redeeming love of God, in the garden of Eden, how has every succeeding ray that has fallen upon this dark earth, cheered the heart of Christian benevolence, while every intervening cloud, obscuring the prospects of love and mercy among men, has tried, and grieved the people of God.

To the far distant heralds of Zion our hearts often seem to call "Watchmen, what of the night?" Sometimes the reply is, "Zion travaileth and bringeth forth children, the Lord hath done great things for us, whereof we are glad. The word has been preached, prayer has been made, the Spirit has been given, sinners have been converted." We hear the glad tidings.—Our hearts leap for joy. We thank God, and take courage.

We turn again, and in other directions ask, "Watchmen, what of the night?" Their mourning hearts heave the heavy sigh; and the bitter lamentation breaks upon our ear; "The night is prolonged; the blackness of darkness still gathers upon it. The people see no light. They continue sitting in the region and shadow of death. They stumble upon the dark mountains. Their feet go down to death, their steps take hold on hell. The Sun of righteousness does not arise to shed his vivifying light upon them. The Lord delayeth his coming to save them. The beautiful feet of those upon the mountains who bring good tidings, who publish salvation, do not come here." Heavy tidings. Who will not mourn? And is such the woful condition of three fourths of our race? Ah! it is; it is. And do the blood redeemed followers of Jesus, who received his farewell charge, "Go ye into all the world and preach the gospel to every creature," know that such is the mournful condition of three-fourths of their kindred race? Ah, this they know full well! Think of this, and weep, O my soul, and be in bitterness. Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for my beloved fellow creatures, thus left to grope in darkness, and perish without hope; and for the churches too, who look on, and behold this tremendous ruin of immortal souls, sweeping over a long succession of generations, and yet make no more effort to stay its awful progress!

Beloved in the Lord, do you from Zion's most favored mount, turn a pitying, longing eye to this dark hemisphere, and ask, "Watchman, what of the night?" I am permitted to stand in the place of a watchman; but it is on a slender, incipient outwork, very far distant from the walls of Jerusalem. O that I may always be found vigilant and faithful at my post, and ready to give a true report.

I will send you tidings. In some respects they are joyous; but in others they are grievous. I see much around me that is joyous. If I turn back no farther than to the period of my own arrival on this spot, and survey but what seems to be our own neighborhood, much that is cheering greets the eye. Then from Cape Comorin thro' the whole range of sea coast by Cochin, Goa, Bombay, Surat, Cambay, Bussora, Mocha, and by Mozambique, including Madagascar, Mauritius, and other islands, to the Cape of Good Hope, there was not one Protestant Missionary; for, except a native missionary who was, for a short time, partially established at Surat.

But about three months ago, delegates from five missions met in the Bombay Mission Chapel, and formed a Missionary "Union" to promote Christian fellowship, and to consult on the best means of advancing the kingdom of Christ in this country.

The individual missionary who constituted one of these missions, has since gone to England, not to return, and therefore, for the present, that mission is extinct. To the other four belong nine missionaries, and two European assistant mission-

aries. These missions have two common printing establishments, and one lithographic press, consecrated to Christ as so many powerful engines for scattering abroad the light of life.—These four missions have in operation about sixty schools, in which are more than 3,000 children reading, or daily learning to read, the word of God, and receiving catechetical instruction. The missionaries, some or all of them, are every day preaching Christ and him crucified, to the heathen. The Scriptures and tracts are travelling abroad, and the word of God is working its way to immortal minds in every direction. Prayer is made, and the promises of Jehovah are laid hold on; while the means (missions excepted) of doing a thousand times more in similar ways for the cause of Zion here, are ready at hand. These are good things; and we rejoice in them. You too will rejoice in them; and let us all praise the Lord for them.

But there is something in the weakness of our nature, or in the deep subtlety of our adversary, which, even while we contemplate such good things, and are praising God for them, is exceedingly liable to practice a mortal mischief upon us, by so alluring and engrossing the mind with the little that is done or doing, as to render it seemingly blind to the almost all that still remains to be done. This brings us to the grievous part of the subject.

It is grievous to behold such an extent of country and so seeming with immortal souls, but yet so destitute of the messengers of life.

From Bombay we look down the coast for seventy miles, and we see two missionaries; and fourteen miles farther on we see two more. Looking in a more easterly direction, at the distance of about three hundred miles, we see one missionary, chiefly occupied, however, as a chaplain among Europeans. In an eastern direction, the nearest missionary is about one thousand miles from us. Looking a little to the north of east, at the distance of 1,400 miles, we see ten or twelve missionaries in little more than as many miles in length on the banks of the Ganges. Turning thence northward, at nearly the same distance from us, we see three, four, or five more separated from each other by almost as many hundred intervening miles. And looking onward beyond these distant posts, in a northeast direction, through the Chinese empire and Tartary, to Kamschatka, and thence down the north-western coast of America, to the river Columbia, and thence across the mountains to the Missouri, the first missionaries we see in that direction, are brethren Vail and Chapman among the Osages.

Again we look north, and at a distance of one hundred and eighty miles we see two missionaries; but from thence (with two or three doubtful exceptions) through all the north of Asia, to the pole not a single missionary is to be seen. In a north-western direction, it is doubtful whether there is now one missionary between us & St. Petersburg. Westward, the nearest is Jerusalem, or Beyroot. South-west, the nearest is at Sierra Leone, and more to the south, the nearest may be among the Hottentots, or on Madagascar.

Can you count the millions and millions comprised in this range? Can any but an adamant heart survey them and not be grieved?

I should like to see a new chart of the earth adjusted to a double scale of measurement, one showing the comparative surface, and the other the comparative population of the different sections of the earth—all presenting a black ground, except those spots where the gospel is preached. And on a slip of white ground, I would have a note of reference to Mark xvi. 15, 16; and this I would have bound up in every Bible, so as to face the same divine charge of Christ to his disciples. It might be recommended to all Church members, deacons, pastors, and teachers of theology, to add to the note on their map. Romans x. 14, 15, and Isaiah vi. 8, to the last clause; which latter clause I would have every student in theology, and young believer of good talents and education, print on his heart in grand characters; preceded by LORD WHAT WILT THOU HAVE ME TO DO?

As we must habitually set the Lord Jesus before us, or not expect his love will habitually constrain us; so must we habitually contemplate a fallen world, lying in the wicked one, or not expect that our hearts will be exercised with any proper sympathies for the perishing.

But I will take a more limited view. Here are the Malabars. They have been estimated at 12 millions. To preach the gospel to these 12 millions of heathen there are now six missionaries, four from the Scottish Missionary Society, and two from our Society; that is, one missionary to two million of souls. And to furnish these 12 millions with the Christian Scriptures and tracts, and school-books, there is one small printing establishment. It is now about twelve years since the mission here began, in some very small degree, to communicate the truth to some of this great multitude. Let these facts be well weighed.

During these twelve years, the facilities for imparting Christian knowledge among this people, or for employing among them, the appointed means of salvation, have so multiplied and improved, that I think it moderate to say that a missionary arriving here now could, in an equal period, do ten times as much for the diffusion of Christian knowledge, as could have been done by one arriving here twelve years ago. Then there was no school in which to catechize and give lectures—no chapel—no Scriptures and tracts to distribute. Now we have a chapel—more than thirty school rooms—and the Scriptures and tracts for distribution—while hundreds of towns and villages, by all the eloquence and pathos that the most imperious want and the direst necessity can inspire, are supplicating for more mission schools—millions of people, calling for Scriptures and tracts, and preaching—and an untold number of large towns, in population like Boston, Cambridge, Andover, Providence, Dartmouth, Williams-town, New Haven, Albany and Schenectady, calling for missionary establishments in them. If some of these places are not quite open for the reception of missionaries, others doubtless are, and all we believe will be by and by; while all are now open, in various ways, for the reception of Christian books.

Under such circumstances, with such facilities, what number of Christian books might be prepared, printed, and distributed, what number of children taught to read the word of God, and catechized; and what number of perishing sinners pointed to the Saviour's cross, in one year, if there were but a supply of missionaries? Is it not a grievous thing to witness such facilities for missionary action, lying comparatively neglected; is not here a vast and fertile field broken up and ready for the casting in of the seed? And is not the seed already in the field waiting for the sowers to scatter it? What should we say of the farmer, who would turn away from such a field,

and leave the seed in the field to perish unsent, and go to some comparatively desolate heath, where much must be done before even that can be prepared for the seed?

Surely no one can understandingly answer the question "where is it best to send missionaries?" without first duly considering the comparative population of the places in question, and the comparative facilities for imparting Christian knowledge to that population. On this score, I plead that justice may be shown to these 12 million of heathen. Here I ground my plea. Let the facts speak. Twelve millions of your race are prostrate at your feet. You can need no delineation of their moral character. It is enough to know that they are your brethren, but are heathen—that they are idolaters and in ignorance of their Maker and their Redeemer, and that you, if you will, send them the gospel. Their untold miseries supplicate you to open your hands, and give them that salvation which your Redeemer and your judge has entrusted to you for them, and so long ago charged you to give them. You see also what are the facilities for now giving them that salvation you have so long held in trust for them, but so long withheld from them. What will you do? Will you spurn them from your feet; and command them to let you alone, and wait, as they are, till the judgment day? Is this the love of Christ? Is this the beauty of the Lord upon his holy Zion? Where are the hundreds of students in theology? Where are the tens of hundreds of blooming, pious, well educated youth, the professed followers of the Lamb? Is there none among you who have a love, a sympathy, a compassion, for all these your long neglected, your dying, your perishing fellow men? O remember, there is a dead love, a dead sympathy, a dead compassion, as well as a dead faith; being without works. O, it was not a dead love, or sympathy, or compassion, which brought your Redeemer to the cross. That was not idle breath which he uttered, "Go ye into all the world and preach the gospel to every creature," nor yet that interceding appeal to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." O contemplate on the cross, your bleeding Saviour, tasting death for every man, and then survey the spiritual miseries and prospects of these millions of heathen souls dying in ignorance of that only name by which it is possible for them to be saved; and then lay upon your hearts your Redeemer's farewell charge; and when you have faithfully done this, judge of your love and regard for Jesus, and of your compassion for immortal souls by your works.

But I ask again, must these eminent facilities for your diffusing among these millions the knowledge of salvation, still remain neglected as such a fearful race? Before missionaries can leave America—come here, and acquire the language so as to be well able to prepare Christian books, and to preach, nearly three years must elapse. But should God send death among us for the next fifteen months, as he has in the past fifteen months, have a single missionary on the ground. In such a case, must the chapel and printing office be shut up, more than thirty schools dissolved, and our other operations terminated? Or into whose hands shall all this property and establishment be transferred? Do not these peculiar circumstances call for peculiar efforts?

I will endeavour, as God shall enable me, so to labour here on the spot, that the blood of these souls shall not be found in my skirts; and while I cannot but witness a generation of 12,000,000 of unevangelized souls in succession to the hundreds of generations gone down before them, dropping into eternity, leaving prospects but little better for the next generation, I will endeavour as a watchman at my post, faithfully to report what I see. Wo is unto me if I proclaim not the wants of this people—and the eminent facilities made ready for the supply of those wants. This I would wish to do so plainly and so fully that if the guilt of neglecting their salvation must lodge any where, I may be able to shake it from my garments; so that I may stand acquitted before my judge, both as to my personal labours among them, and as to my pleading with you on their behalf.

The remarks I have now made, are in a great measure applicable to other parts of India. And there is yet another very grievous view to be taken, which I can but barely mention. In little more than a year past, death, sickness and other causes have, so far as I can learn, laid aside 19 missionaries in India, while but six or eight have, in the same time come to India; and so far as I know (from missionary appearances, not from God's promises) there is a prospect of further diminution rather than of augmentation. In view of these things what will the English and American churches do? Is it not time, for every missionary in India, to cry aloud and spare not? Would you have your missionaries leave their work, and come home, to plead, in person before you, the cause of the heathen. Do not tempt us to do so. Some have, in Providence, been called home, especially to England, and their pleas, in person, have been successful so far beyond what has been otherwise attempted, as seemingly to call for the measure, though so expensive, and for the time, so privative to the heathen. Why is it so? Why cannot facts be weighed? Why cannot the well known necessities and miseries of the heathen speak, and plead and prevail, without the aid of any such disastrous expedients? Does this tell to the credit of those whom the Gospel makes wise to do good? O think of these things every one who has a heart that can feel! O feel, every one that has a heart that can feel. O ye redeemed of the Lord, whom he has made kings and priests unto God, I beseech you, therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God which is your reasonable service; and in the true spirit of such an unreserved consecration of yourselves to your Redeemer, ask him, "LORD WHAT WILT THOU HAVE ME TO DO?" And let his Spirit, and his truth, and your own conscience give you the answer which shall guide you in a matter of such unparalleled moment.

Your affectionate fellow servant in the Lord, Bombay, 1st Feb. 1826. GORDON HALL.

N. B.—I hope it will be deemed excusable to add a most respectful, but fervent request, that this plea in behalf of a population equal to that of the twenty North American States, though so brief and feeble, may be presented to the Christian public, through the various religious Newspapers and Magazines in the United States.

* The following facts, from the last report of our schools, show how extensively Christian knowledge might be diffused among a rising generation of idolaters were there only a supply of missionaries and funds; and if but the Spirit of God were given, in answer to prayer, to send upon the youth.

ful mind such Christian instructions, that would not soon be accomplished.

"Our number of schools at present is 32. The number of children on the teachers' lists is 1750. Of these 75 are girls, and 123 Jewish children.

"During the past year, as nearly as we can calculate, 1000 have left our schools, most of them having obtained what the natives esteem a sufficiently good school education. Among these, together with those who have left in former years, are many boys and young men, who can read with a fluency and propriety that would put to shame a great majority of the common Brahmins. And the fact is peculiarly gratifying that, instead of having imbibed any prejudice against us, or our books, from the Christian instruction given in our schools, these very youth, and their relatives, wherever we meet with them in the country, are of all orders the most forward to receive and read, and beg, the Christian Scriptures and Tracts. In not a few instances, fathers earnestly solicit them for their little sons.

"During the year about 790 children have committed to memory the Ten Commandments, and 376 a Catechism of sixteen small pages. A much greater number have committed to memory parts of the same.

"We continue to have numerous and urgent applications for additional schools; but shall be obliged to decline them, until we are furnished with larger funds, and more fellow-labourers."

FOREIGN ARTICLES.

From London Magazines for August, received at the Recorder-Office.

ARRIVAL OF MISSIONARIES.

We are happy to announce the safe arrival in London, on the 7th of last month, of the Rev. Henry Nott, Missionary, from the South Sea Islands. Mr. Nott was one of the first Missionaries sent out by the Society, in the missionary ship, the *Duff*, commanded by Captain James Wilson, in 1796, and has since, till now, visited his native country. He has been a faithful and diligent labourer in that part of the world, during a period of nearly thirty years; and to him chiefly are the natives indebted for the Tahitian Translation of various portions of the New Testament which have been printed in the islands, and extensively circulated and read by the people. The remaining parts have been translated, and it is expected that an edition of the New Testament, in Tahitian, complete, will be printed on Mr. Nott's return to Tahiti. Mr. Nott proposes to embark for the colony of New South Wales towards the close of the ensuing autumn.—London Eccl. Mag.

DEPARTURE OF A PRINTER TO MADAGASCAR.

On the 6th of July, Mr. Charles Hovendon, Printer, appointed to this station, sailed from London, with Mrs. Hovendon, in the *Cleveland*, Capt. Havelock, for the Isle of France, whence they will proceed, the first opportunity, to Madagascar.

A printing-press, for the use of the Society's Mission in that island had been already forwarded; and it is expected that Mr. Hovendon, after arriving at Tananarivou, and finishing the preparatory arrangements of the Printing-office, will immediately commence the printing of the Madagascan Translation of the New Testament, which has been completed by Messrs. Jones and Griffiths, the Society's Missionaries there. They are now proceeding with the Old Testament, and it is probable that, in the course of a comparatively few years, the entire Scriptures, in the vernacular tongue, will be extensively circulating among the inhabitants of that large and populous island.

The press will also render considerable aid to the Mission in the printing of school books, catechisms, &c. used in the numerous schools, formed and superintended by the Missionaries, under the patronage of His Majesty, Radama, in various parts of his dominions.—ib.

The Missionary Priests in France are endeavouring to support Popery by the adoption of an old device, which we had thought would never have been revived. They advise their adherents to burn all books that contain opinions hostile to the Roman Catholic system; and many persons have been foolish enough to comply with their directions. Above 500 volumes, containing the works of the French philosophers, were burned the other day at Toulouse, in the presence of a large assembly. We should have been much more surprised at this silly scheme, did we not know that the Devil is doomed to be outwitted.

London Baptist Magazine.

BATAVIA.

The following affectionate tribute to the memory of our late excellent friend Mr. Diering of Batavia, has been received by the secretary in a letter from the Rev. W. H. Medhurst of the London Missionary Society, residing in that city. It furnishes an additional and pleasing proof how cordially Christians of different denominations can associate together in the service of the Redeemer among the heathen.

"There is no one can lament more feelingly than I do, the sad, the irreparable loss of our godly and zealous friend Diering. I felt at his death as if my right hand were chopped off, and seemed to look round as desolate and deprived of my last and only Missionary brother, having no man like-minded, who will naturally care for our state. We took sweet counsel together, and walked to the house of God in company—we journeyed into the villages and visited the heathen markets and fairs, where we aided each other in collecting the crowds and addressing them on the all important doctrines of the Gospel. I have seen him, without either fear or shame, standing up before a mixed multitude of Dutch, Portuguese, Chinese and Malays, and exhorting them in earnest strains to repent and believe in Christ.—His chief object seemed to be to exalt the Saviour, and from all the nice disquisitions that the Malays were fond of entering into, he would turn away, and ask them where forgiveness was to be obtained, and enquire if they knew how their sins could be blotted out. He argued well with the Mahometan opponents, and keeping them to this one theme, he never failed to silence and confute them. I am not ashamed to own, that I have learned much from Mr. Diering; and considering what he has done in preaching for me so often, when worn out with fatigue, I cannot fail to express my unfeigned gratitude for his assistance. But he is now gone, and blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labours; and their works do follow them. His widow and children are endeavouring as far as possible to tread in his steps, still maintaining family prayer, and making a business of religion—may the Lord keep them by his mighty power, through faith unto salvation, till they join their dear husband and father in their still dearer Saviour and God!"—ib.

TRACT ANECDOTES.

From the *Life of a Minister*.
Some time since, a military officer stationed in Africa, on entering the huts of the natives, saw the Lord's Prayer

carefully fastened on the wall; surprised at the sight, he inquired how it came there, and was informed that a gentleman had left it, as the prayer which the God of the Englishmen had taught them. Nothing would induce the poor Africans to part with this prayer, and the officer learnt more, from studying the Lord's Prayer in an African hut, for half an hour, than during a forty years residence in his native land.

I will add an anecdote which occurred in this neighborhood, which shows that tracts are made useful in ways which we should have least expected. An aged man, a mason, noted for his violent temper and drunken habits, was employed to pull down an old cottage. As he proceeded to remove the wall, a great quantity of mortar fell, and the wind blowing violently he was nearly smothered with the dust, and was compelled to retreat. Some printed leaves were blown down towards him, they had been placed in a hole in the wall, he caught them, and wiping his eyes proceeded to read them. The Spirit of God impressed their contents on his conscience, made him a new creature in Christ Jesus, and he became humble, sober, tractable, and mild. F. K. *London Tract Magazine.*

CIRCULATION OF TRACTS IN FRANCE.

Letter from the Secretary of the Religious Tract Society of Paris to the Secretary of the American Tract Society in New York. Translated for the N. Y. Observer. I was happy to learn from Professor Robinson, a few days since, the details of the success of the American Tract Society at New-York. We knew before that a Society had been formed by the union of Tract Societies in the different parts of the United States, and that by this consolidation of means and effort, the new institution had acquired an importance rarely equalled by similar associations; and we are now happy to hear, that, by the blessing of God, its success has been so greatly increased. You will have, Sir, our constant prayers that the labors of your Society may not be in vain, but that through its instrumentality many sinners may be brought to the foot of the cross.

Our committee esteem it a happy circumstance, that, in addition to the bonds of attachment between them and your Society arising from a common faith and a common object, there is still another which they well know how to appreciate. The excellent Mr. Wilder, who is President of your Society, was for a long time the active friend and principal patron of ours; and we are assured that he still takes a lively interest in our enterprise, as he does indeed in all the efforts which are made to excite in France the spirit of true evangelical piety.

We shall send you copies of all our Reports, Tracts, &c.; and we desire you to send in return all the publications which have appeared from your press, or which may hereafter appear. We doubt not that you have published in your Tracts many excellent things which may be advantageously translated into French and circulated among us, and in particular we promise ourselves great advantages from the Christian Almanac which you have published, and which shall guide us in the preparation of that which we are about to print.

In regard to funds, our situation is not in all respects as we could wish. Our Treasurer reports that we are in debt to the amount of 2300 francs. It is consoling, however, to reflect, that this has not arisen from any want of interest in our object, for our receipts both from donations and the sales of Tracts have been greater than in any former year; but it is owing to the great quantity of Tracts which we have felt authorized to print, and if the excess of our expenses, therefore, had been still greater, it would have been a source of joy rather than of depression.

Our Society has established numerous Tract Societies in different parts of France, and we are daily seeing the good effects of the distribution of these little writings. It is our constant aim to render them truly evangelical, that those who read them may find out the real will of God as revealed in the Bible. The tendency of all our efforts is, to establish between Christians a Holy League to put down infidelity and levity, false philosophy and superstition, not with carnal, but with spiritual weapons, and with these, if we have faith, we may be sure of victory. In Germany, Holland, and Switzerland, as well as in France, the Religious Tract Societies are very active and useful.

The Bible made welcome in Brazil.—A letter from a Sea Captain addressed to one of the Secretaries of the Liverpool Auxiliary Bible Society, gives an account of his distributing five Bibles and 25 Testaments in the town of Santos, Brazil, not very remote from Rio Janeiro. With the exception of two which he gave away, he sold all the Testaments at two shillings (of our money) each, and says, "It is my opinion, that twice if not thrice the number would have soon been disposed of, had I possessed so many. I was given to understand that the Scriptures were very scarce; and was requested if I ever returned, to bring more. Though the town is but small, they have two schools, which are very well attended; and I was informed that most of the New Testaments were intended for boys attending those schools. I was happy to hear, that, by these, a few copies at least would be brought into public notice, which will, I hope, increase the demand." N. Y. Obs.

DOMESTIC ARTICLES.

From the New-York Religious Chronicle.

THE PIOUS SWEDISH SAILOR.
The Bethel meeting on Tuesday evening of last week, had nothing in it of a peculiarly interesting character, although it was well attended both by seamen and others.

But the meeting on Thursday evening in the lecture room of the Mariner's church, was more than usually interesting. Probably there were not far from one hundred seamen present, besides a goodly number of others. What gave the meeting its peculiarly interesting character, was the prayer of a Swede towards the close of the meeting. There is in this city a man of that nation who within a few years past has become hopelessly pious in our seamen's meetings. On this evening, the circumstance of a number of his countrymen from the Swedish ships now in this port, being present, he seemed to feel a peculiar desire, if possible, to do them some spiritual good; and mentioned that he felt a desire to pray; and that his countrymen might be equally benefited with others, he said he would pray in both languages. He then knelt and commenced his prayer in English, for the diffusion of the Holy Ghost to fill the hearts of all present,—that the love of God might reign within them and make them the temples of God's spirit,—that God would bless the seamen's cause throughout the world, making ministers and seamen among all the nations, active laborers in spreading his saving health throughout the nations of men. When he had occupied four or five minutes in this way, he changed into the Swedish language and continued his prayer, with increased fervor, for about the same length of time. As soon as he commenced in the language of his own native country, a number of his countrymen responded, in a low tone of voice, with great regularity and solemnity, until he closed. This gave a peculiar solemnity to the prayer and the meeting, and the Swedes present wept like children: "I may be assured, Mr. Editor that Swed-

ish eyes were not the only ones which poured forth tears in abundance. Many can testify that it was a sweet and solemn meeting, and we hope and trust that it will tell to account in the day of the saint's coronation and Immanuel's glory. We cordially invite our Christian friends, generally, to draw near, and become a little more familiar with these Bethel Meetings; and thus endeavor to kindle up, a little, that love to the souls of these men which they so much need to receive.

Seaman's opinion of Bethel Meetings.—In addition to the interesting facts connected with the Bethel Meetings in this city, occasionally furnished us by our correspondent, we find the following anecdote in the Christian Advocate of Saturday, showing the estimate that some of our seamen have of these means for their salvation. "Tracts and Reports of the Bethel Union had been distributed among them at the close of a meeting, and were received with great gratitude. We were quite amused, says the Editor, by the conversation of some of the seamen while walking up the wharf. 'How much better this is,' said one, 'than to spend our time and money as we once did, in the service of sin and Satan.' 'Aye,' said another, 'then I used to go home half seas over, and find my wife crying for sorrow. And now, she will pour over this tract till midnight, and her sorrow be turned into joy. 'This is the first time I ever set foot in America,' exclaimed an Irish sailor. 'I always heard it was a good place, to be sure; and I believe, now, that it is the very 'mountain of holiness and habitation of righteousness,' which we read of in the Bible.' In short, we felt quite disposed to join these sons of the ocean in singing, 'How happy are our ears That hear the joyful sound.'" [N. Y. Rel. Chron.

American Tract Society.—We are pleased to learn that this noble institution continues to prosper. Since the anniversary meeting of the Society in May, the receipts of the Treasurer have amounted to \$5,567 dollars, which is nearly equal to the income of the last year. The number of Tracts printed since the first of May, is precisely 800,000, which is more than the number printed during the whole of the last year. The demand for second, third, fourth and fifth editions of the Tracts already issued is so great that the printer has not been able to furnish a regular supply beyond No. 134.—Mr Fanshawe, the printer employed by the Society, has now two presses moved by steam, which far surpass presses of the common construction, both in the rapidity and style of executing their work, and are particularly adapted to printing engravings. The power now employed by Mr F. on the Tracts, is equal to eight printing presses, which, according to his estimate, will create an expense for paper, printing, &c., of about 600 dollars a week, or 30,000 dollars per year. The amount in the treasury is now only 205 dollars, and the Society are entirely dependent upon the religious public for the means of prosecuting their great and important work.—N. Y. Obs.

AMERICAN COLONIZATION SOCIETY.
To the Public.—The near approach of the season favorable for the emigration of the free people of color, to Liberia, the disposition which prevails among many of the most respectable of this class to depart, and the importance of augmenting the numbers and resources of the Colony, impose upon the managers of the Colonization Society, the duty of soliciting from the several Auxiliary Institutions and the Christian public, and for the immediate outfit of one or more expeditions. The expenditures of the last year having been unusually great, the collections thus far received, although liberal, are inadequate to the accomplishment of this purpose. The Managers trust, however, that those who have so generously and promptly assisted them on former and similar occasions, will not permit, for the want of a few hundred dollars, a measure so desirable to be abandoned.

To thousands in our country, we rejoice to say, the colony in Liberia has become an object of intense and increasing interest. Founded upon principles of the purest humanity and patriotism, defended by the wakeful benignity of Providence, during the weakness and perils of its earliest years, it now exhibits itself as a well ordered and prosperous establishment, inviting to its territory all the industrious and enterprising free colored people in our land, and promising to reward their faithful exertions, with the highest social and civil blessings.

Nor will the Christian forget that this colony sheds its holy light upon a pagan shore; that it will extend the empire of Christianity; and, finally, perhaps, essentially contribute to bring the superstitious and miserable tribe of Africa under the mild dominion of the Redeemer of the world. Auxiliary Societies, and all the friends of our design, are respectfully requested to make an early remittance of their donations, to Richard Smith, Esq. of this city, Treasurer of the Society. By order of the Board,

R. R. GURLEY, Res. Agent.
Washington, Sept. 20, 1826.

REVIVALS OF RELIGION.

Encouraging Prospects in Lexington, Ky.—Although we have not what is usually termed a revival of religion, yet we rejoice to have it in our power to state, that there has been, for the last four months, a gradual increase of seriousness and attention to the means of grace in the Presbyterian churches in this place. At a sacramental occasion in the first Church in the month of May, nine persons were admitted to communion—at another in the M'Chord Church in August, thirteen—and at another in the first Church on Sabbath last, fourteen—making in all, in the two churches, thirty-six in less than four months. Western Luminary.

Georgia.—The Georgia Reporter informs, that a revival has been experienced in Lawrenceville, Ga. within the year past. To the Presbyterian church, 19 persons were admitted Aug. 25, of whom 7 were scholars in Sabbath Schools.

Utica, N. Y.—Last Sabbath, thirty-three were added to the first Presbyterian church in this village—twenty-four of them by profession, as subjects of the revival, and the remainder by letter. More are expected to come forward at a future time.—West. Rec.

Vermont.—In many of the towns below us on the river there are now revivals of religion—some of them very extensive and powerful. Indeed, we are informed by a gentleman who lately passed through Hartford, Ct. that in almost every town from that city to Brattleboro', in this State, pure and undivided religion seems to be rapidly gaining ground. It is exciting uncommon attention. The Spirit of God seems to rest upon the churches, and to be awakening the minds of those who know him not. Vt. Chronicle.

Revival at Ware, Mass.—An interesting revival is now in progress at Ware Factory Village. We have not learned whether it extends to the other parts of the town. A member of that church informs us, that "the number of hopeful conversions is rising of 50, and not far from 100 are more or less anxious." Opposition has been raised; but some of its leaders have felt the sharp arrows of conviction.

RECORDER & TELEGRAPH.

BOSTON, OCTOBER 6, 1826.

AMERICAN EDUCATION SOCIETY.

Many persons appear to suppose, that a Secretary of the Education Society would barely conduct the correspondence of the Directors, and collect funds. Under this impression, they do not see the necessity of taking a man from a pastoral charge; and of course are induced to wonder at the information we communicated last week, that a Council had advised that the Rev. Mr. CORNELIUS, of Salem, should be released by his church and people for this purpose. To relieve the minds of such persons, is the object of the present remarks.

The operations of the Education Society have become numerous and complicated; requiring more time in the direction than men fully occupied by other engagements can command.—This Society, like other large ones, has found the importance of having one mind, and the time and talents of one man, devoted exclusively to its concerns. For the various services to be performed, talents of an appropriate kind are required, a character well established in the public estimation, and that practical knowledge which is obtained only in the pastoral office. A very young man, or a man who would not be wanted as pastor of a church, could not supply the place as the exigencies of the Society and of Zion demand.

We understand that the Secretary of the Society is to act as their general Agent; not to act independently of the Directors; but, on the one hand, to prepare business for their consideration, and on the other, to carry their purposes and decisions into effect. Their Agent is to conduct the correspondence; to devise means for improving the whole system of measures; to communicate information in various ways; to enlighten the public mind on this subject; to extend the benefits of the Society into other parts of the Union, and bring all its portions to combine their efforts in the cause; to superintend the selection of beneficiaries, and maintain a constant and vigilant supervision of their conduct and their studies; and, in one word, to take the general oversight of the whole concern every day of the year, which the Directors attempt to do at their quarterly meetings or one day in three months.

It may be important in this connection, to say a word on the necessity of exertions to raise funds. Mr. Cornelius has succeeded in obtaining subscriptions to found nearly 50 scholarships; yet the funds for immediate use are exhausted, and 250 beneficiaries are depending on the Directors for support. The subscriptions for scholarships are to be paid by instalments during 5 years. At the close of that period, when all is paid in, only the interest can be used. This would afford but \$60 a year to each; whereas the Directors give 72 a year, besides the avails of the student's own exertions. Large contributions, therefore, are this moment wanted, to carry on the beneficent operations of the Society; and for collecting these, an efficient Agent seems to be requisite.

It cannot be said, that the station to which Mr. Cornelius is invited will not require his whole time and strength; and probably the importance of the station will justify his removal from Salem, in the public opinion. We should rather anticipate objections of a different character, on the ground that so much labor is assigned to one man, and too great influence connected with his office. We believe ourselves that there should be caution in that respect; and hope that all who are connected with the institution will be careful to preserve a proper balance of duties and responsibility.

GENERAL CONVENTION OF VERMONT.

The annual meeting at Castleton was mentioned in our last. Rev. Prof. Hough of Middlebury College, sat moderator, Rev. Joseph Torrey, of Rorhanton, scribe, and Rev. Reuben Smith, of Burlington, assistant scribe.

A resolution was adopted, recognizing the Vermont Chronicle as the vehicle of all religious communications, and directing the influence of the convention to be given for its support. The next meeting of the General Convention is to be held at Montpelier; and the Rev. Worthington Smith of St. Alban's, is appointed to preach the annual sermon; Rev. Reuben Smith of Burlington, his substitute.

From the Narrative of the state of religion we learn, that some towns within Windham Association have been stirred with unusual attention to religion; Wilmington, Dover, Townsend and Newfane are mentioned. In Windsor Association, the state of religion in nearly all the towns is unusually encouraging; particularly in Woodstock, Cavendish and Norwich. In N. 59 have been added to the two churches, and about as many more are hopeful subjects. In Pawlet Association, Sandgate, Dorset, and North Granville have been blessed. "In Rutland Association, are thirteen churches, five of which are destitute of pastors. The town of Rutland has been blessed with a deep and powerful work of grace. The east church has received sixty-four and the west sixty-three, approved subjects of the work. The church in Pittsford has received an increase of twenty. In Clarendon the recent subjects of grace are reckoned as many as sixty or seventy. In Ludlow, thirty have been received into the Congregational, and a number into the Baptist church." In Rutland Association, special attention has existed in Marshfield, Worcester, Plainfield, Sharon and Braintree. "In Royalton the work has been still more powerful; seventy or eighty have been brought to rejoice in God. The most extensive revival has been in Cabot; eighty-seven precious souls have been brought into the fold of Christ. The whole number of hopeful conversions is considered nearly two hundred." In Addison Association, God has appeared in mercy in Weybridge, Addison, Cornwall and Shoreham; while Middlebury has enjoyed a copious shower. About one hundred of the inhabitants, and 15 students of the College, are reckoned as subjects of grace. In Orleans Association, are 17 towns, and 9 ministers. No special revival is reported; but the aspect of things is improving. "In the Northwestern Association, some towns have been remarkably blessed. In

Georgia seventy or eighty have been hopefully converted to God. In Burlington one hundred are reckoned as subjects of renewing grace, among whom several members of the University are numbered, together with one of the tutors. The work in Burlington was slow but deep and powerful. In the Orange Association, considerable additions have been made to the churches in Newbury, Bradford, West Fairlee, Thetford and Stratford. The number of settled ministers in the State is increasing. Of the nine members of the Orleans Association, five have been settled since September last."

AMERICAN BOARD OF COMMISSIONERS.

At the late annual meeting of the Board, they recognized the union which had been formed, between them and the United Foreign Mission Society, and which had received the sanction of the General Assembly of the Presbyterian Church, and the General Synod of the Dutch Reformed Church.

We obtain from the Herald a complete list of the gentlemen elected as members of the Board, which follows.

The Rev. EDWARD PAYSON, of Portland, Me. Hon. LEWIS STRONG, Northampton. Rev. JOHN COLEMAN, Dorchester. Rev. JUSTIN EDWARDS, Andover, Mass. Col. RICHARD VARIK, Rev. JAMES MILNOR, Rev. THOMAS H. MCARDLEY, Rev. WILLIAM MCNEIL, and JOHN KITCHIE, Esq. of the city of New-York. Hon. NATHANIEL W. HOWELL, Cambridge. Rev. NATHAN S. S. BENAN, Troy. Rev. JOHN LUDLOW, Albany. Rev. THOMAS DE WITT, Hopewell, N. Y. THEODORE FREILINGHEIMER, Esq. Newark. Rev. ARTHUR BALD ALEXANDER, Princeton, N. J. THOMAS BRADFORD, Esq. Philadelphia. Dr. SAMUEL AUGUST, Harrisburgh. Rev. WILLIAM NEIL, Carlisle, Penn. JOSEPH NOURSE, Esq. city of Washington. WILLIAM MAXWELL, Esq. Norfolk. Gen. J. H. COOKE, Virginia. Rev. BENJAMIN M. PALMER, Charleston, S. C. Dr. JOHN CUMMING, Savannah. Rev. MOSES WADDELL, Athens, Georgia. Rev. CHARLES COFFIN, Greenville, Tennessee. Rev. GIBSON BLACKBURN, Louisville, and Rev. ROBERT G. WILSON, Athens, Ohio.

The Rev. Lyman Beecher was chosen preacher for the next annual meeting, and the Rev. John H. Rice, his substitute.

Provision was made for gentlemen who are directors or members for life in the United Foreign Mission Society, to become honorary members of the Board, the latter making their payments equal to the sums required by the Board.

It was resolved, that the Prudential Committee be requested to cause their annual Report to be printed, in season to be distributed to the members at the annual meeting.

It appearing to the Board, that obstacles exist to the establishment of a Mission College in Ceylon, which cannot at present be removed, they resolved, that the Prudential Committee be authorized to suspend their exertions for this contemplated institution, while they endeavour to render the Central School at Batticotta, as extensively useful to the natives as possible.

The Receipts and expenditures, during the past year, as appears from the Treasurer's Report, were as follows:—

Receipts.	
Donations,	\$57,613 75
Legacies,	2,075 26
Income of Permanent Fund,	\$2,299 12
Deduct interest paid on money borrowed, 403 98—1,895 14	
	\$61,616 25

Expenditures.	
The payments from the Treasury to meet the current charges of the various missions and operations of the Board, were,	\$48,268 39
Debit of the United Foreign Mission Society, which have been assumed and paid by the Board,	10,744 55
Appropriated to meet apprehended losses on stock in the Eagle Bank, New-Haven, &c.,	2,000 00
	\$61,012 94
Balance due from the Board, Aug. 31, 1825,	28 00
Amount of payments from the Treasury,	61,940 94
Balance on hand, carried to the credit of the Board in new account, September 1, 1826,	575 31
	\$61,616 25

The following additions to various permanent funds, of which the interest only can be expended, have been made within the year past:—

To the Permanent Fund for the general objects of the Board,	\$1,365 60
To the Permanent Fund for Corresponding Secretaries, &c.,	152 40
For profits of the Missionary Herald, received during the year,	1,329 26
For profits of the Panoplist,	17 85
Interest, in part, on this fund,	385 05—2,384 55
To the Permanent Fund for Treasurer, &c.,	
From individuals,	267 92
Interest on the fund,	38 20—426 12
	\$4,175 68

Donations specifically appropriated to the Mission College in Ceylon have also been received, amounting to,

For the printing establishment for Western Asia,	686 65
	923 92
	\$1,609 97

The payments on account of the expenses of the printing establishment for Western Asia, within the year past, have amounted to,

	\$551 28
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The next Annual Meeting of the Board, is to be held in the city of New-York, on the second Wednesday of October, 1827.

* All the property belonging to this Society will be transferred, and be at the disposal of the Board. The amount is not known; but is certainly more than the debts.

† \$4000 of the Permanent Fund, invested seven years ago in the Eagle Bank, had been considered safe and advantageous, by the most competent judges. How great the loss will be, cannot now be ascertained.

Donations to the Treasury.—From Aug. 21st to Sept. 20th, inclusive, \$3843.69—exclusive of Legacies, Clothing, &c. To the Treasury of the United Foreign Mission Society, from May 1, to July 15, \$2,601 79.

Embarkation of Missionaries.—On Saturday the 16th ult. the Rev. ELNATHAN GRIDLEY and Rev. JOSIAH BREWER, embarked at Boston for Gibraltar, expecting to proceed from thence to Beyroot, by way of Malta, and to make Syria and Palestine the scene of their missionary labors.—Mr. Brewer will derive his support from the Female Society of Boston and vicinity for Promoting Christianity among the Jews.

It is a considerable time since the Prudential Committee were earnestly desirous of reinforcing the Bombay Mission; but have not as yet had it in their power. It is now expected, however, that two, and it is hoped three missionaries, will sail thither by the earliest opportunity.

Mortality of Missionaries.—The Editors of the N. Y. Observer have compiled a table from official documents, showing the fate of the laborers sent by the American Board on their three eastern missions. Of the 16 sent to Bombay, 5 are dead, 4 have returned on account of ill health, and only 7 remain connected with the mission. The deaths occurred thus: Rev. Gordon Hall, March 29, 1826; Rev. Samuel Newall, May 30,

1821; Mrs. Harriet Newell, 1813; Rev. John Nichols, Dec. 9, 1824; Rev. Edmund Frost, Oct. 1825.—Of the 15 sent to Ceylon, 5 are dead and 10 remain. Rev. James Richards died Aug. 3, 1823; Mrs. Richards, April 26, 1825; Mrs. Poor, May 7, 1821; Rev. Edward Warren, Aug. 11, 1819; Mrs. Woodward, Nov. 24, 1825.—Of 6 sent out to Syria and Palestine, 2 are dead, and 4 survive. Rev. Levi Parsons died Feb. 10, 1823; Rev. Pliny Fisk, Oct. 23, 1825.—Total number of deaths 12, of whom 8 were ordained ministers. It is but 14 years, since the first company went out. Eight out of 18 preachers are gone. At Bombay, 4 females remain, besides Mrs. Hall who is now in America; but only two brethren, one printer, and one preacher, the solitary Graves.

Vermont Domestic Missionary Society.—The anniversary was attended Sept. 14. Rev. T. A. Merrill presided. Next meeting at Montpelier. It was resolved, that the Society become Auxiliary to the National Home Missionary Society, if constitutionally agreed to at the next annual meeting. Sermon by Rev. J. Wheeler, of Windor, from 2 Cor. 10: 4, 5. Collection after sermon, \$40; amount received from Auxiliaries, about \$1000. The services of the week were closed at the Lord's table, where about 400 communicants sat down together. The Castleton paper, says, "It was a season of deep, lively, and cheering interest; one which, it is believed, will be remembered in the world of glory with devout gratitude, and increasing thanksgiving. Probably no former anniversary has made an impression so deep, and so salutary to the interest of religion in this State."

The Society for promoting Biblical Knowledge.—Vermont, held its annual meeting, Sept. 13. The Secretary was absent, and the Annual Report was not rendered. Rev. Professor Hough, President, in the chair. Rev. T. A. Merrill, Rev. H. Hunter, and Rev. R. Smith, addressed the meeting. The Society, Resolved, That it is of immense importance, that our youth be familiarly instructed in the Christian religion; and that it be recommended to all pastors and churches to take effectual measures for the universal establishment of Bible Classes, in their respective congregations.

Vermont Sabbath School Union.—The Union held its meeting at Castleton, Sept. 13, Rev. W. Chapin, one of the Vice Presidents, in the chair. Addresses were made by Rev. D. O. Morton, and Rev. J. W. French. The constitution was so altered, that 50 cents constitutes annual membership, and \$5 life-membership. We have not seen the Annual Report.

The Kennebec Conference met at Hallowell, Me. Sept. 13 and 14. Most of the churches in the connection were represented; and delegates were present from the Conferences of Cumberland, Lincoln and Somerset. The Rev. Josiah Sewall preached the Sermon from Acts 2: 46, 47, on the advantages of ardent brotherly love. The Conference recommended the observance of the first day of the next year as a season of prayer for the influences of the Spirit; and of the last Thursday of February as a stated concert of prayer for Literary Institutions. The 15 churches of this body contain 993 members; and the net increase in them all, during the year past, has been but 13. Two churches have been supplied with pastors; unity generally prevails, and an increasing spirit is manifested, to secure the enjoyment of gospel ordinances.

Boston Baptist Association.—The introductory sermon, at the late annual meeting in South Reading, was preached by Rev. J. Parkhurst, of Chelmsford. Several other sermons were preached during the sessions, and prayer meetings attended. The number of ministers, from different associations, was 49. By consent of the Association, the delegates from 17 churches held a separate meeting, and proposed to their churches to form a new Association. These churches are in Essex and Middlesex counties, with two in New-Hampshire. Three persons, strangers in the place, were awakened at this meeting.

New Meeting House in Boston.—The corner stone of a new Baptist Meeting-house in Federal Street was laid Sept. 25. Address by Rev. Mr. Sharp; prayer by Rev. Mr. Knowles. The house is to be of brick, 74 feet square, containing 116 pews on the lower floor.

The Barre Baptist Association. held its annual meeting at Topsham, Vt. No revivals were reported; but a state of peace and harmony within their bounds.

The Baptist Church in Mason, N. H. have received 38 members, as the fruit of a revival the present year. They estimate the number of converts in the town at 110. The Baptist Church in New Ipswich has received 12, and expect others will join them.

Blank Library Records.—The purchasing Committee of the Massachusetts Sabbath School Union have procured blank books, in which to keep the Records of Sabbath School Libraries. At the left of each opening, names of the children are to be written, the remainder is ruled in squares. At the top of the squares are to be placed the dates upon which the Sabbaths fall during the year, and under these dates and against the names of the children are to be placed the numbers of the books taken from time to time. The chief advantage of providing this book is, that by the use of it every School will at once keep its records upon the best plan. By procuring a quantity the Union is able to furnish them at half the price at which insulated individuals would be able to obtain them in any other method. They are at the Depository in Hanover Street.

Reformation.—Speaking of the funeral of the late Mr. Bayard, attended by many relatives and friends, the N. Y. Daily Advertiser says, "We were much gratified that his family, in pursuance of his well known feelings and sentiments, did not give scars to the preachers. Mr. Bayard, and his friend the late General Clarkson, were among the earliest and most active of those who subscribed an agreement, a few years since, to discountenance ostentatious practices, and as we think, somewhat ostentatious practices. Both these distinguished gentlemen, as we have been informed, expressed the wish that their friends would adopt their sentiments in their graves; and we hope their example will be universally adopted hereafter."



